

TYOLOGICAL CHARACTERISTICS OF OPPRESSION AND RESISTANCE IN GEORGE ORWELL'S "1984" AND NAZAR ESHONQUL'S "GOROGLI OR THE WATER OF LIFE"

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Abstract: *This article provides a typological comparison between George Orwell's "1984" and Nazar Eshonkul's "Gorogli or the Water of Life", concentrating on the suppression of individual freedom through two unique but equally repressive systems: totalitarian surveillance and bureaucratic absurdity. The article uses a multidisciplinary perspective to examine how both authors depict methods of dehumanization and the futility of resistance under such systems, drawing on political theory, existentialism, and comparative literature.*

Keywords: *George Orwell's "1984", Nazar Eshonkul's "Gorogli or the Water of Life", oppression, repression of freedom, protagonists, individual autonomy, manipulation, resistance.*

INTRODUCTION

In a society characterized by both overt authoritarianism and subtler institutional control, a typological examination of dystopian literature provides critical insights into how people battle to maintain autonomy. In literature, the themes of freedom and oppression resonate deeply, reflecting the struggles of individuals against powerful systems. George Orwell's "1984" and Nazar Eshonkul's "Gorogli or the Water of Life" present two distinct yet compelling narratives that explore how different forms of oppression can stifle individual autonomy. "1984" is a famous depiction of dictatorship through state monitoring, propaganda, and compulsion. "Gorogli, or the Water of Life" by Nazar Eshonkul, is a lesser-known but equally strong condemnation of a bureaucratic machine that is so uncaring that it erases the person through sheer folly. This article looks into how both authors portray the function of bureaucracy, the repression of freedom, and the protagonists' efforts to rebel against their severe settings.

Research questions

1. How do Orwell and Eshonkul portray oppressive systems?
2. How do the characters counteract them?
3. How do these narratives relate to greater philosophical problems like identity, autonomy, and existence?

Material and Methods. Theoretical Framework

This research employs a typological method rooted in comparative literature and supplemented by political philosophy and existentialism. Michel Foucault's view of power as discipline (Foucault, Discipline, and Punishment) helps to explain "1984"'s surveillance and self-policing. Hannah Arendt's analysis of totalitarianism [1] sheds light on state institutions. In "Gorogli", existential frameworks such as those proposed by Jean-Paul Sartre [6,7] and Albert Camus [2] are used to examine the personal dilemma. Typology here refers to structural commonalities and archetypal functions, not plot. The focus is on oppression, identity, and resistance as literary constants that transcend cultural boundaries.

Discussion. Oppression as System

Orwell's "1984" immerses readers in a dystopian world where the totalitarian regime of the Party employs extreme measures to control its citizens. Surveillance, psychological manipulation, and language manipulation are tools used to maintain power and suppress dissent. In contrast, Eshonkul's "Gorogli" [3,8] portrays a more subtle form of oppression through bureaucratic absurdity. Here, the protagonist faces dehumanization and loss of identity due to an indifferent administrative system that strips individuals of their personal significance. Despite their distinct settings and structures, "1984" and "Gorogli or the Water of Life" share a common existential theme: the individual's ultimate loss in the face of dehumanizing systems, whether totalitarian or bureaucratic systems.

Orwell's totalitarian state

In "1984", the totalitarian state gains power via manipulating language (Newspeak), mind (doublethink), and perception (memory gaps). The party's slogan is "War is Peace." Freedom is the same as slavery. The phrase "Ignorance is Strength" exhibits cognitive manipulation.

"The choice for mankind lies between freedom and happiness and for the great bulk of mankind, happiness is better" [5].

Winston's revolt is both political and personal, motivated by a desire to uphold truth and love.

Eshonkul's Bureaucratic Absurdity

In "Gorogli or the Water of Life", the protagonist is "dead" on paper. The system oppresses by denial of recognition, not violence. Documentation, rather than existence, determines identity. The state becomes a Kafkaesque maze.

Unlike Winston's overt revolt, the protagonist's quest is merely to be recognized - an existential war rather than a political one.

Resistance and Its Failure

In "1984," Winston Smith embodies the struggle for freedom. He engages in small acts of rebellion, such as writing in a diary and pursuing a forbidden love. However, his spirit is totally crushed by the Party's relentless control, culminating in his acceptance of Big Brother. Fear and pain in Room 101 erode his sense of self. Winston closes the tale not

only broken physically and mentally but grateful for his downfall. He ultimately surrendered to the Party's ideology. "He loved Big Brother" [5].

Conversely, in "Gorogli," the protagonist N. struggles with bureaucratic absurdities that trap him in a cycle of hopelessness. His attempts to reclaim his identity are met with frustration, leading to surrender in the face of an overwhelming system. The bureaucracy does not punish; it forgets. N. is erased from existence, losing his will to withstand the bureaucratic machine, matching the peaceful melancholy in Camus's "The Stranger". Both narratives serve as cautionary tales about the dangers of merciless power and the absurdity of life under oppressive systems.

The Consequences of Control Systems

Orwell's depiction of totalitarian control is bleak and terrifying. The omnipresent surveillance of telescreens and the Thought Police create an atmosphere of fear and compliance. Language manipulation through Newspeak limits the ability to think critically, while psychological oppression is enforced through torture and re-education. Eshonkul, on the other hand, illustrates bureaucratic control through red tape and senseless procedures that render individuals powerless. The indifference of authorities further exacerbates the sense of alienation and despair.

CONCLUSION

The exploration of freedom and oppression in Orwell's "1984" and Eshonkul's "Gorogli" highlights the universal struggle for autonomy against systemic control. These works remain relevant today, as contemporary societies continue to grapple with issues of surveillance, bureaucratic inefficiency, and political oppression. By examining these narratives, we gain valuable insights into the nature of power and the resilience of the human spirit in the face of adversity.

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